THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE YAMUNA—I.

By K. S. Ramaswami Sastri, B.A., B.L.

O daughter of the golden Lord of day!
Wert thou divinely thus dark-tinted born
That during noon and night and eve and morn
The rain-cloud-bodied God might sport alway
Upon thy banks and charm life's cares away
And with sweet shower of grace the withering corn
Of Godward thoughts revive, and less forlorn
Our frail lives make by His Love's sovereign sway!
Thy dark-blue robes upon my vision shine.
Thine eyes like dark-blue flowers with rapture fire
My pure worshipping heart. Thy dancing feet
With vocal beauty wake my soul supme
And move in tune to songs which love inspire—
The sacred songs of God Gopala sweet.

The Hindu Message

THURSDAY EVENING 11, APRIL 1918.

Mr. Tilak's Visit to Madras.

We have already expressed our opinion regarding the Indian deputations which have already gone to England at the present stage of the Indian movement for self-government. Now, one of the greatest and noblest figures in the present epoch of the life of the Indian people—Mr. Bal Gangadhar Tilak—has started at the head of another Indian deputation, and a very strong and influential one. In the visit with which he honoured Madras on the 30th and 31st March last, he explained the circumstances under which he has determined to lead this deputation, and why he thinks that it will succeed in winning Home Rule for India.

His reason for going is that "times have changed." He said in explanation:—"I was one of those who thought about 10 years ago that, by going out of India to plead the cause of India, so much cannot be done as by agitating in India." But "times have changed." How? Mr. Tilak further explains:—"Things which were seditious have ceased to be seditious. The Empire and the Parliament have learnt what the value of India is at present." And again:—"It has been found out now that, whatever be the appearance of bureaucratic administration, it carries under it the seeds of decay." "The Parliament and the British people know that, but for this bureaucratic administration during the last 100 or 120 years, they would have been in a position to command a much larger man-power than hitherto from India. So long as this fact is known, and so long as the importance of it is realised, it is time and opportunity to work for our right." Mr. Tilak also holds that "this is exactly the time when we should put forward our demand (for self-government), not in our own interests, but in the interests of the Empire"

We know well what sacrifices and sufferings Mr. Tilak has undergone in his public career, and his indomitable exertions and efforts to secure a higher political status for his native land and fellow-countrymen. When he thinks that "this is the best time to urge our claim" and that "it will be heard," he is entitled not only to be listened to with respect, but also to act according to his convictions.

At the same time Mr. Tilak does not think that the work here can slacken. He says:—"For success in our efforts we depend upon your sympathy and your support. So stick to what you have asked for till now. *Without that force behind us, it is impossible for us to do anything*" This clearly shows the extreme absurdity and folly of those who think that our leaders and public men must all emigrate in a body immediately to England and stump that country without rest from a thousand platforms. We think that, if we commit this folly, we shall only cover ourselves with ridicule, disaster, and discomfiture. The English people will certainly give ear to our delegates, but it is certainly enough if Mr. Tilak and a few others of high status can go and obtain a hearing. The English people cannot be listening all the

hours of the day to all the men who may be prepared to go and to exercise their lungs in order to deafen the ears, if not to enlighten the understandings, of the audiences there. If our Indian representatives and speakers forget this fact, they will only court disappointment.

Mr. Tilak's view, however, is one which, in spite of the profound and unlimited respect we have always entertained and do entertain for him, we cannot altogether share. Though the ordinary political life of the British nation and Empire cannot altogether stop on account of the War, still the present year is on all sides regarded as one at which the War is bound to reach a critical stage. All the belligerent powers are feeling convinced that, before the close of 1918, the war would have been fought to a decisive conclusion and that peace must be concluded in 1919. Moreover, the Secretary of State's proposals for granting self-government have not yet been disclosed to us, and we ought, in our opinion, to wait till they are. On these grounds many are of opinion —and we too—that the present is not the time best suited for Indian deputations to take up the work of agitation in England. The favourable moment will be a little later on, and so we think—with all due deference to his great authority—that the departure of Mr. Tilak on his errand is, to some extent at least, premature. We shall, however, be glad if, in the result, we are proved to have been in the wrong. So, we shall wait and see what turn events take, and we may assure our readers that we shall not go into mourning, or indulge in any gnashing of teeth, if Mr. Tilak's deputations, or even others, prove successful and events show that we have made a mistake in holding these views.

We now go on to examine certain views which Mr. Tilak expressed at Madras in regard to the nature and origin of his present deputation and mission. In the *first* place, he said:—"There is a certain call from Providence, from higher sources, and we cannot resist the temptation of responding to the call. I cannot resist." We regret we have to express our entire disapproval of this strange idea of Mr. Tilak's. If he is only making use of a rhetorical or oratorical device, we do not object, and we have no need to. But why this vain invocation of a supernatural sanction for a purely temporal purpose and for an ordinary prudential measure of civil and national import and importance, especially when it is impossible to prove it to the satisfaction of even credulous men who are inclined to believe in superstitious practices and sanctions. In the *second* place, "we are going," says Mr. Tilak, "on a mission of Dharma." This, again, is, in our view, to task human credulity in a way it cannot bear the strain. We have the most perfect and absolute faith in Dharma, as taught in our hoary and holy Vedas and Scriptures. We can boldly and unhesitatingly say that we do not find any sanction in our Dharma for this mission. And why? It is purely a mission for the realising of certain secular aims, and for the gaining of certain worldly ideals, which we have learned from the West, while our Dharma is associated entirely with spiritual and other-worldly gains with which modern democratic ideals and aspirations can have no possible connection.

In this connection, also, we cannot

but make a brief reference to the fact that Mr. Tilak has all his life been a doughty champion of India's time-honoured social ideals and usages against the attacks of all modern social reformers and revolutionists. It is difficult to explain why, in advancing years, he has resolved to abandon them. If he only seeks, by this strange and sudden departure from the accepted beliefs and settled convictions of a life-time, to gain self-government (or Home Rule) for India, we can understand his new course and policy, though we cannot follow him therein. We can certainly explain though we cannot sympathise with or share, the current or fashionable view that our social rules and ideals must be abandoned for European ones in order to achieve for India the machinary and methods of European democracy and the position of power, if not of predominance, which such achievement will secure to us within and without the Empire. But why take the name of Providence, and of Dharma in vain. For 50 years and more there has been a party of Indian reform or revolution which has sworn to destroy our immemorial institution of Dharma and that unique social system which has served for untold ages as its citadel of defence against unnumbered foes external and internal. Mr. Tilak's accession to that party is certainly a great source of strength to it. Those Hindus, however, who still believe in its spiritual efficacy and necessity need not take fright. Dharma—the ancient and sacred Dharma, not the strange and novel one of which we have seen Mr. Tilak talking about in Madras during his late visit,—is eternal, and cannot die. Those who still care to defend the citadel of Dharma know well, like their ancestors of an immemorial past, that this Kali age of sin and sensuality will bring to them many trials and temptations. But they also know that the Supreme Vishnu is still the guardian of the eternal Dharma and will help them to tide over all crises and dangers. Nor need they entertain the fear, or suspicion, or anticipation that they will have no place or function in the achievement of the modern Indians' goal of, and aspiration after, self-government. Mr. Tilak himself has said that, if his own present deputation to England is to succeed, we must maintain the agitation in India. We who still are firm in our faith in the Holy Rishis and their eternal Dharma can also work here and heartily for the gaining of the cause of Indian self-government. No one need suppose that, because he does not stump the people of Great Britain on their own platforms, he cannot have the opportunity of advancing his country's cause at the present time and crisis of its history. Our work here is at least as important as that done in England. Mr. Tilak himself has said as much, and we shall all discharge that duty diligently, while at the same time we shall have the high and inestimable privilege of guarding the citadel of Dharma and transmitting it to our descendants even as we have received it from our honoured forbears and the holy sages of antiquity.

Burma's Interference with Newspaper Circulation.

We cannot but express our regret and surprise at the action taken by the late and the present chiefs of the

Burma Government in prohibiting the circulation of *The Hindu* and two other newspapers—the *New India* and the *Amrita Bazaar Patrika*—from entering that province and being read by its inhabitants. We are still more surprised that the Government of India should have allowed this arbitrary action to take place and become, by its continued silence, a consenting party to its perpetration. Our surprise is all the greater when we are told that the Burma Government's action has been taken under section 26 of the Post Office Act under which the Executive is empowered, on the occurrence of any public emergency or in the interest of public safety and tranquillity, to order that any postal article or class of articles may be intercepted or detained. What public emergency or danger to public safety has occurred to necessitate so unjust and arbitrary a measure we cannot understand. The utmost peace and tranquillity prevails everywhere throughout India, and in Burma too. It is only in Bengal that there has been an occasional recrudescence of anarchism, and Government has acknowledged that it is confined to a small number of mere youths who receive their inspiration from some quarter not yet known and traced. The Government of Bengal is, we believe, about to arrive—or has arrived—at some clue, and the Rowlatt Commission is sure to unmask its true origin and to advise the Government as to the further steps to be taken to put down the movement. Burma is avowedly free from disturbance of all kinds and certainly remains free from all suspicion of any touch or association with the evil of anarchism or, indeed, any other evil tendency calculated to disturb its present condition of placid calm.

Moreover, we cannot especially understand why *The Hindu* newspaper at least should incur the displeasure of the Burma Government. We have very little personal knowledge of the contents of the *New India* and the *Amrita Bazaar Patrika*. But we have read *The Hindu* regularly for more than 35 years past, like the rest of the Indian public in this Presidency. Especially since it has come under its present editorial direction, it has never swerved by a hair's breadth from the most honourable and well-established traditions of the best kind of journalism ever known even in its original home. Since Mr. Kasturi Rangaiyangar took up its editorship, the reading public in this Presidency and elsewhere has learned to regard *The Hindu* not only as the most fearless exponent of public opinion on all matters relating to the public interest and welfare, but as always actuated by the noblest motives of justice and honour in its dealings both with the Government at large and with individual officials of all grades from the highest to the lowest. Since 1905, the career which *The Hindu* has run in its relations to its subscribers, the public and the Government has been absolutely above board, and such as to reflect the highest credit and honour both on its most worthy and honourable editor and on the public—especially the Hindu public—of this Presidency. It is passing strange that the Burma Government should have passed an order of exclusion on a paper which can boast of a career and principles which will bear comparison with those of the ablest and worthiest representatives of the freedom and

honour of the Press,—even such men as Delane, Greenwood, or "Honest John."

Mr. Bernard Houghton, the author of that excellent little work on "Bureaucratic Government—A study in Indian Polity" writes at p. 114:—"If there is one fault which the Burman has, it is an excessive veneration for authority, a deference to officials as officials, and a distrust of his own initiative and judgment." And again at p. 131:—"In nature the Burmese are docile, obedient to authority, and kindly, presenting an ideally plastic material to the hand of the bureaucratic power." Mr. Houghton also points out how the bureaucratic government still continues to avail itself of the benefits and profits of "archaic" methods of taxation like "a capitation tax or poll tax on each adult male, with a double rate for those who had renounced single blessedness" (p. 141) and "*Thathameda*, literally a tax of ten Rupees per house." Mr. Houghton goes on, in Chap. V of his work, to narrate the various measures by which the bureaucrat in power in Burma has established a government which he describes as follows:—"The way chosen has been the iron way of military force. For Burma, England still stands a menacing conquerer, armed to the teeth, not a torch-bearer of knowledge, a kindly guide to a higher civilisation." (p. 157)

Is it because *The Hindu* and other papers are likely to point the way to a higher ideal of public and political life that the Government has placed them under its ban and prevented them from entering Burma? We cannot resist arriving at such a conclusion from the facts stated above. The Press in Europe is stated, by no less a writer than Mr. W. S. Lilly, to be "the greatest de-ethicising force of the age." Still, journals of all kinds from Europe and journals conducted by the representatives of the Press trained in all the known excellences of European journalism are allowed to enter Burma freely, and no harm is believed to have arisen, or expected to arise, out of them for the Burmese people. The editor of *The Hindu* and his assistants may not be men trained in the methods and merits of European journalism, but they are men who have imbibed the highest lessons of European history and literature and who are resolved to follow only the highest and purest models of public life and public virtue which are found scattered in the political and literary annals of Europe in general and of England in particular. We feel quite certain that the Burmese people will profit more by reading *The Hindu* and other Indian papers conducted on similar lines than any which are imported from elsewhere. Burma's future must inevitably be influenced and moulded by the destiny and progress of India under British rule, and we think it is cruel and unjust to deprive the Burmese of the inspiration they can gain from the example of the people of India. But no such consideration will ever influence the bureaucracy which has chosen, as we have already seen, "the iron way of military force" in Burma. Mr. Bernard Houghton rightly asks:—"Will a bureaucracy ever learn that mechanical accuracy is not life, that a drilled automaton is no substitute for the life and spirit of a living organism."

There is, besides, one special consideration which makes the prohibition of *The Hindu* newspaper from circulating in

Burma a special grievance and a cruel wrong to the people of this Presidency. The South Indian has always had a fascination for Burma and its people. Also, since its conquest by Lord Dufferin, the Tamil incursion into Burma has been taking place on an unprecedented and ever-increasing scale. The Tamilian goes all over India and even beyond its frontiers and he can always hold his own anywhere. This characteristic quality of free movement and easy adjustment to new environment has brought into Burma large numbers of South Indians who have made it practically their home, and many have made it even a hereditary settlement while continuing to maintain their racial and matrimonial connections with the old country from which they went. To all such people, newspapers from South India must be most welcome as bringing interesting and important information, and certainly nothing can be more ungracious and cruel than for the Government of Burma to deprive them of the newspapers of South India.

Notes and Comments.

The Rev. Underwood says :—" Our next criticism is that the doctrine of Karma is surely responsible for some at least of the pessimism of India. If a man's place in life depends upon an infinite series of causes in his past lives, the effort to escape it is futile." And again :— " India can hardly fail to be pessimistic, for karma is a road that leads nowhere." This again shows that the Rev. Underwood knows little or nothing of the deeper aspects of the doctrine of Karma. Karma has a *double* aspect,—a binding aspect and an aspect of freedom. If right Karma is done *with* the desire of fruit, then it is called *Kamya-karma* and has a binding effect. But if it is done *without* the desire of fruit, then it is called *Nishkamya-karma* and has no longer a binding effect. As the mental attitude is selfish or *un*-selfish, the desire and the activity resulting from it is binding or the reverse. In the former rebirth is unavoidable. But the latter leads us to the feet of the Guru who is the enlightener of the soul long awaited and results in securing to us the faith, love and knowledge which leads us (as seekers of the truth) to the " One only without a second," which is the Supreme Self. There is really no pessimism in India, for the Hindus hold that birth as a man is indispensable as a means to the attainment of the bliss of the Supreme Being. Sri Sankaracharya says :—

> दुर्लभं त्रयमेवैतत् दैवानुग्रहहेतुकम् ।
> मनुष्यत्वं मुमुक्षत्वं महापुरुषसंश्रयः ॥

> " Only these three things, which are conducive to the getting of God's grace, are difficult to obtain,—viz., birth as a human being, the desire for the soul's freedom, and the attaining of the company of a great sage."

The Hindus hold that the world is a duality (*or dvandva*)—i.e., it consists of both good and evil, and so we are not pessimists. We also regard the world as evil in a particular point of view,—i.e., when we compare it with the bliss of the heaven of liberation which we call Mukti,—i.e., only in a relative sense. The Hindus hold that life is given to man for the supreme attainment of such heavenly bliss through Love and Knowledge. Hence, the Hindus are in truth optimists, though our Gurus usually dwell on the relative aspect of life above mentioned in order to stimulate the individual to sustained effort for the securing of the bliss of heavenly freedom which is life's goal.

* * *

The Rev. Underwood writes as follows :—" Christianity leaves a place for man's remorse and penitential tears.......If a man repents for his evil doings and genuinely desires to live a new and better life, then the divine forgiveness will be extended to him expunging the guilt of his

past sin, and the divine grace will flow out to help him in his conflict with evil desires, assuring him of victory. But in the doctrine of Karma there is no room for any such teaching. Karma is a great machine which grinds out results as surely and certainly as the sun will rise to-morrow. Man is in the grip of that machine, and however passionately he may cry out to it for forgiveness, it will not hear." Here, Mr. Underwood shows in the most thorough-going manner, how ignorant he is of the real import of the doctrine of Karma. For, the above passage quoted from his lecture contains, though he does not know it, the refutation of his misunderstanding of the doctrine. Hinduism, no doubt, holds that good Karma is needed to wipe out the sin of bad Karma. "धर्मेण पापमपनुदति" But this is not different from the doctrine that repentance—i.e., throwing one's self on God's grace—is enough to expunge the guilt of past sin. For repentance is the good Karma required to get rid of sin,—in this case. The doctrine of repentance isalso a characteristic Hindu doctrine, and is no monopoly of Christianity. In fact, it is taught in the Bhagavad-Gita as the culminating point of Sri Krishna's teaching. Gita, XVIII, 66 says:—

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

"Abandoning all prescribed (purificatory) Karmas, rely on me as thy sole refuge; I shall release you from all sin; do not grieve."

The doctrine of forgiveness through divine grace following on repentance and true faith in the Bhagavan is here fully enunciated, and it is perfectly consistent with—and is indeed, as shown above, an aspect of—the doctrine of Karma.

* * *

Mr. Underwood offers another criticism of the Karma doctrine which once more shows how ignorant he is of the Hindu religion. He says:—"Logically there is no room in the doctrine for social service and the exercise of philanthropy. If, for example, the lot of the outcaste is due to the working out of his Karma, if it is due to his sin in former births, it is sheer interference with the operation of Karma to try to alleviate his suffering and to relieve his lot." To a missionary like the Rev. Underwood who knows precious little of Hinduism, this might seem a crushing attack on our religion. But a little deeper acquaintance will show how shallow it is and remove Mr. Underwood's difficulty. Let him not be always thinking of the sufferer. Let those who are sinners—and all are sinners until they have wiped out their sins—think of themselves, first and formost. In order to get rid of sin, they must do good Karma, and it is good Karma to do service which will relieve other's suffering. So "the doctrine of social service and the exercise of philanthropy" is part and parcel of the doctrine of Karma.

* * *

The Hindu doctrine on this subject is identical with what has recently been taught by Principal L. P. Jacks in "Land and Water." "The most effectual way of doing good to others is to mind your own business—the most effectual, but the least showy, for there is nothing in it to indicate to the passers-by that you are a philanthropist. One often wonders what the world would be like at the present moment if civilisation had been grounded from the first on the law of 'mind your own business' with less said about doing good to others. I cannot but believe that we should be living in a far better world. There would be less idleness, less inefficiency, less ugliness, less dirt, less shoddy, and above all less humbug,—less, in short, of everything which darkens the future of the earth." Another writer says:—"For every one to fulfil perfectly his own part is to render excellent social service." Herbert Spencer, too, hopes for the complete reconciliation of egoism and altruism.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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Olla Podrida.

In the issue of the *Madras Mail* dated 3rd April 1918 there is an extract from the *Manchester Guardian* dealing with multi-millionaires in England and America. Each of these two countries seems to be greater than the other in the number of its multi-millionaires, and the penury limit stands at a figure that takes our breath away. How was all this money made? Perhaps it is a case of the infinite self-productivity of their wealth. But history whispers something else. Is its whisper true?

* * *

So Canada has become dry by a single legislative act. Liquor has ceased to be. Russia also became suddenly dry though it is now improving after the Bolshevik triumph. England and France are now in a state of partial dryness. So the law of conservation of intoxication requires that some other countries should be very wet. I am firmly convinced that this is the law of nature that has brought about the Indian Excise policy. I do not know about all the political springs of our social phenomena but I am fairly sure of this.

* * *

Mr. Wacha said of Mr. Gokhale that he was a self-educated post graduate. It is this quality of tenacious resolve born of deep study and mature reflection that is the secret of individual and national greatness. Yet how absent it is at the present moment in this country!!!

* * *

By the bye, did you read about the new tiger hunt described in the *Hindu* on 1st April 1918. Why did the description appear on the All Fools Day? Tigers were hunted with clubs and were patted on the nose with canes. We learn that many of the hunters were sent by the ungrateful animals to the place where hunters cease from troubling and the hunted are at rest. The *Madras Times* seems to think that such hunts develop pluck. So there is a soul of goodness even in the Arms Act, is it not?

* * *

So we are getting into the N. E. W. (National Education Week, not anything *new*). The N. E. W. is proclaimed to be something very new but as usual one man does the work and another takes the credit. I have already stated that what we want is a system of education that will supplement, but not supplant, what we have. A few branches of technical education and a few industries started side by side with the training in such technological institutes—that is the humble ideal that many of us have as we want something practical to be done in this unhappy land where we have speeches *ad libitum*, but little or no practical effort. But the new gods of the new S. P. N. E. turn up their noses at this and say that they are going to banish clerks and create multi-millionaires by a wave of their magic wands. I wish that the collections are made provided that they are not handed over till a clear and feasible programme is available and our own men will take up the programme.

* * *

But who cares for all this when we are going to have the rapture of living during the Dedication Sunday? "Bliss is it in that dawn to be alive, and to be young is very heaven." Ornaments are pouring in drawn by an invisible magnet which operates only on silver and gold. Then there are lucky bags, variety entertainments, fancy bazaars, meetings and orations without number, and unlimited praise—mostly from a safe quarter viz the self of the person praised—etc. etc. But we must have a clear vision as to the real needs of India and should not act precipitately and hand over the collections in haste and then repent at leisure.

Let us not forget that India will live even after the N. E. W.

SCRUTATOR.

Hindu Society.

Under Vikramaditya VI, the Chalukyan (1031–1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

D.—Geographical.

The soil of the Kuntala country was rich and produced plenty of grain. The climate was warm even in the *sarat* season (October—November). Rice (*sali*) was the crop that

was raised and there was also the cultivation of sugar-cane which was as white as pure crystals. Banavase province was famous for areca-palms, (*kramukha*), *ketaki* flowers, cocoanuts and plantains. The North or Hindustan was famous for horses and the South for areca palms (*pugadrumas*): Kerala and the islands in its neighbourhood produced camphor; the Western coast or the Malaya hills abounded in cloves and spices. Saratha (?) was noted for saffron; Pundraka(?) produced sugar as fine as sea-sand; Kashmir was famous for vine-creepers and wine. It was from these countries that the chief commodities were imported into the Chalukya dominions. Not only was there good land communication between the various parts of India but there seems to have been a large amount of sea-borne trade. Bilhana tells us that he sailed in a ship to the south from Gurjjara or Saurashtra (Guzerat). The oil for burning lamps was got from Persia.

E.—Economic.

Long before the 11th century the Dekkan had passed through the stage of pure barter and money already intervened as a medium of exchange. There were coins of all metals, gold, silver and copper. The chief gold coin was *nishka*. Gold and silver seem to have been used also as bullion, *e.g.*, *gadyanas* of gold and silver weighing forty-eight *gunjaphalas*. 'Pon' was used in the sense of a *varahan*, and was also a gold coin or bullion though its value at the time is not certain. *Haga* or *paga*, *hana* or *pana* seem to be copper coins the exact values of which are difficult to determine. The Chalukya coins were not struck to the Southern scale of weights. They were curious cup-shaped pieces known as *padmatankas* or lotus-coins. The coin of Jagadekamalla published by Mr. Vincent A. Smith is concave and shallow and cup-shaped on the margin, with *Sri* written three times. They have the boar form on the obverse and the *padma* or *chakra* on the reverse. Considering the extent and long duration of the Chalukya power their coins are not numerous and one plate of Mr. Elliot contains the whole collected during twenty-five years. They are not on the whole historically so valuable as those of the Northern India.

Lands were measured by means of poles of varying lengths, such as *bherundagale*, *kachchavi*, *maragundi*, etc. *Matta*, *mattar* or *gantimattar* and *kamma* denoted different lengths or areas of land. One *matta* was equal to hundred *kammas*. '*Kuli*' denoted a certain measure of rice. *Kani* and *visa* were terms of weight.

We hear of looking-glasses, windows of red stone, houses with flags flying over them, houses for play (*kridagraha*), drinking-vessels (*cheshakas*), conches (*sankhas*), syringes for watering purposes (*karianthras*) and *mashi* (a liquid for writing orders, probably on paper). The mention of these domestic articles points in general to a high standard of life.

Much advance was made in mechanical skill and technical knowledge. There was a kind of pulley (*paniaghatiyantra*)—an arrangement or contrivance for drawing water from wells. Toddy (*sura*) was drawn by means of pots attached to trees. The artisans could draw portraits on slabs with brushes. Looking-glasses were silvered by pasting some powder. Lac was used inside gold and silver ornaments. There is mention of lenses (*suryopalas*). We hear of a slender instrument for boring pearls (*salaka*) an instrument for sharpening swords and a lapidary for cutting and polishing gems (*sanapalapattika*).

There seems to have been a large number of merchant-guilds (*srenyas*) or commercial corporations. We come across in inscriptions of grants made by the guild at Balligave. Besides the general body of the merchant-guild there seem to have existed side by side with it specialised bodies known as craft-guilds. There is a record of two districts headed by the guild of *Dasas* at Balligave. A Shikarpur inscription notes that two sculptors set up an image of a god in order to clear some aspersion on their guild. Fifty cultivators headed by the *meharis* are said to have given one ladeful of oil on the oil mills for the worship of some god. There is a reference to the guild of the *mummuri*. These instances lead us to infer that in those days there were such trade-guilds as those of sculptors, corn-dealers, oil-mongers, weavers, etc. During the days of Rashtrakuta supremacy in the 8th, 9th and 10th centuries mention is made of a guild of weavers of the Murumkeri of Puligere. Prior still, Dr. Bhandarkar has shown that very early in the Christian are

during the age of the *Satavahanas* or *A'ndhrabrityas* there were such guilds in existence. These facts seem to point to a continuity of these institutions and to testify to the circumstance that India developed more or less on lines similar to the countries of Europe and that she was at one time of her history far ahead in commerce of even the most commercial countries of Europe of the same age. The foreman of a guild was in very many cases a setti (*sreshtin*—senior merchant.) Besides the guilds which were merely commercial corporations we hear also of corporate bodies for administrative purposes—*nagaramahajanas* with a *pattanasavi* as their mayor. We hear of a grant by the five hundred *mahajanas* of Ayyavola. In another instance one Jnanasakti is said to have allotted into the hands of the four-hundred and twenty some lands the annual yield of which was to be utilised by the body for some religious purpose. Though details of their organisation are unfortunately not fully forthcoming at this distance of time yet this much seems certain that both guilds and administrative bodies received permanent deposits of money or land from private persons, paid interest on them from generation to generation and acted faithfully as their custodians and agents. The very fact that persons like Jnanasakti allotted money into their hands makes us infer that their organisation was complete and efficient and that their honesty and appropriation of the interest on the capital for the purposes for which the grant was made by the donor must have been above doubt or question. The guilds and town corporations seem to have enjoyed a large measure of autonomy or self-government in the internal administration of their own affairs without any vexatious interference on the part of the central government, for we hear of their calling upon the various sections of the people and commanding them to give on specified occasions certain specified dues on some specified articles. The mutual relations between the guilds and the town corporations are not very clear. The guilds were commercial in their aims and attended merely to the granting of fairs and markets, fixing the price of articles and examining their quality, whereas the town corporations were more concerned with the general administration of the locality. Though their functions seem separate and distinct yet there was no hard and fast distinction between the two. We hear of settis (merchants) constituting the large assembly of the town and there is a reference to the guild of town citizens. We may surmise therefore that in most cases the functions of the two overlapped each other and that the same persons sat in both bodies to perform the different duties of administration and the direction of commerce, as was the case in Europe. 'Self-government by means of such bodies always formed an important factor of the political administration of the country.'

Persons engaged in trade seem to have acquired large fortunes. It is the Settis that built temples and constructed images. Their gifts were very costly. The wife of Hampasetti constructed an image of Tara-bhagavati. Setti Sangamvayya of Lokkigunde built another *vihara* of Taradevi. The ten settis of Dambal carved out a *vihara* of Buddha. The *vadda byavahari* Marosetti made another grant.

Only one inscription at Davanagere dated 1060 A.D. gives us a clue as to the general rate of interest that was prevalent in the 11th century. Therein four *gadyanas* are said to have yielded an interest of *haga per mensem*. By a look at the old mathematical tables and after a slight calculation the rate of interest *per annum* is found to be nearly 8 per cent. Apparently the rate of interest does not seem to have been so high as in modern times. 'If the rate of interest depends on the degree of security and bears an inverse ratio to the efficiency of government it would appear that the country was well-governed notwithstanding political revolutions. To this result the efficient local organisation spoken of above (the Village Twelve and the guilds and town corporations) which no changes of dynasties ever affected, must no doubt have contributed in a large measure.'

Varna-Asrama-Dharma.

(*The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamigal at Kumbakonam.*)

It is to produce that *Sakti* and to give the *Atman* the power of response to the spiritual power innate in the *Atman*, that the child is initiated in the *Mahamantra* at the age of seven, or even at the age of five in the case

of exceptionally spiritual children. The child then obtains its second birth from the Guru and it is taken to its Guru for spiritual training in the knowledge and the realisation of the sound, in which it gets its initiation from the *Sat Guru*. The little child thus initiated is known as the *Brahmachari* or the walker on the path of Brahman. The Brahmachari represents the first *Asrama* of the Brahma, the Kshatriya and the Vaisya *Varnas*. The Brahmachari with the badges of his Asrama, the *Danda*, the *Munji*, and the *Ajina*, doing service to the *Guru* at the *Gurukula* or *the House of the Guru*, following a rigorous and systematic life, ever under the affectionate care and the unyielding and strong-willed command of the Guru, strictly celibate in life and closely controlling all the senses of the body under the guidance of the Acharya, undergoes the long course of training, which is to prepare him for the Dharma of the *Grihastha* or the Householder, at the end of his Brahmacharya Asrama. The ideal laid down for the regulation of the Brahmachari's life is so grand and all-perfect that the term *Brahmacharya* is used to denote such strong-willed purity of life in all other *Asramas*, the *Grihastha*, the *Vanaprastha* and the *Sannyasa*.

The course of instruction for the Brahmachari extends over a period of twelve years under ordinary circumstances, but it is extended or curtailed, in accordance with the capacity of the *Sishya*, the complete course of education running over thirty-six years at the maximum. The year is divided into two terms, the first term commencing on the Pournami day in the month of Sravana, during which the *Vedas* are to be studied, and the second term beginning with the Pournami in the month of Pushya, in which the Veda-Angas are to be studied. These are the main divisions made in the year. The whole course of instruction to be gone through by a Brahmachari during his *Gurukula-Vasa* includes the fourteen Vidyas, (Chatur-Dasa-Vidya), namely, the *Four Vedas* (1 to 4), the Ayur Veda, the Dhanur Veda, the Ghandharva Veda and the Artha Sastra (medicine, archery, music, and the science of wealth being included in the term "Vedas"); the *Six Veda-Angas* (5 to 10), called the *Shadangas*, (Siksha, Vyakarana, Chandas, Nirukta, Jyotisha and Kalpa Sutra); (11) Nyaya through the Shad-Darsana; (12) the Purva Mimamsa—the logical enquiry into the Karma Kanda; (13) the Uttara Mimamsa—similar enquiry into the Gnana Kanda, and (14) Dharma Sastra (including the eighteen Puranas, the Upa-Puranas, the eighteen Smritis, Itihasas, &c.). The daily duties of a Brahmachari are (1) Sandhya-vandana, (2) Agnikarya, (3) Brahma Yagna, (4) Bhiksha.

When a Brahmachari has gone through his full course or as much of it as is given to him by his Guru, in accordance with his capacity and the time at his disposal, the Brahmachari, unless he chooses to stay away in the Gurukula, as Naishṭhika Brahmachari, devoting all his life to service to the Guru and to study, he passes through the next Samskara, known as *Samavartana* or the completion of his educational course and also the Samskaras of *Prajapatya*, *Saumya*, *Agneya*, and *Vaisvadeva Vratas* known as the four Veda-Vratas, through his Acharya, and then, at the bidding of the *Guru* and with his blessing enters the *second asrama*, known as the *Grihastha Asrama* or the life of the Householder in popular language. Before this Asrama is taken up, it is open to the Brahmachari, if in the opinion of his Guru his learning of the Vedanta is such as to make him fit for the fourth or the highest Asrama or *Sannyasa*, and if his *Vairagya* is truly such as leads him naturally to that Asrama, he may pass straight on to the *Sannyasa Asrama*, with the full consciousness that the least failing in the Dharma of that Asrama makes him a *Patita* for ever, as he cannot thereafter give up that *Asrama* in favour of that of the *Grihastha*, for in the true following of Varna-Asrama-Dharma, there is only a going-forward, and a going-backward means a fall to the lowest regions.

This, the second or the *Grihastha Asrama*, is held to be the most valuable of all the Asramas and a sacred trust, as it were, in the hands of the followers of that Asrama. For it is the *Grihastha* that leads a life of his own in society and it is to his *Dharma* and to the *Dharma* of his *Dharmapatni*, that both the Brahmachari and the Sannyasi look for their very sustenance. The Brahmachari has to beg for his food and the Sannyasin has to be fed only by the Grihastha. If the Grihastha is in the least impure or leads a life opposed to *Dharma*, then he not only destroys his own Asrama but destroys also the other two great Asramas. This must be realised by a Grihastha, every moment of his

life, if he should deserve his place in Varna-Asrama-Dharma. The fire, the great god *Agni*, the protector of all humanity, the kind and ever-working intermediary between the gods and the human beings, tended and kept powerful by the Brahmachari, and brought into the house by him at his *Vivaha* and handed over to the keeping and tending of his consort, called his *Sahadharmacharini* or "the conductor of dharma with her lord" is the sole means through which the *Grihastha* has to make his life useful to this world and all the other worlds created by Narayana. To the girls, according to Varna-Asrama-Dharma, marriage at the age of seven corresponds to the *Upanayana-Samskara* for the boys at seven. Most of the social problems to-day existing and often imagined to exist will cease to exist, if our Brahmacharya Asrama is perfectly regulated and if marriages are performed in accordance with the injunctions of the Shastras and in accordance with the practices of our own elders even two or three decades back. New ideas may catch for a time, but they cannot live. To the true Grihastha, *Patni* is all in all. To the true *Patni*, her *Pati* is her *Guru* and service to him and the teachings in *Dharma* obtained from him are the means for her uplift and the sources of her culture and perfection in life. *Niyama* in life is the watch-word for the *Grihastha* and the *Grihini*. Pativratya is the only Vrata for the Patni. All the evils in our present social life and the loss of life at an early age, attributed by short-sighted people to the imagined evils of early marriage, &c., are rather more correctly to be set against the three great evils in modern life, namely, *Veda-Anadhyayana* (the non-study of the Vedas), *Alasya* (everlasting inertia), and *Anna-Dosha* (the enormous vices connected with the food that we take). If it is said that others do not observe these and yet lead happy social lives, as we imagine, our answer is that they have not got these *Dharmas* enjoined on them; that these *Dharmas* are enjoined only on the *Vipras* and that the non-observance of these by the *Vipras* leads to evil results in their case. That is why Sri Krishna says in the Bhagavat-Gita, that one's following one's own *Dharma* brings him fame.

(To be continued.)

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

(continued.)

HINDU RELIGIOUS DHARMA, ETERNAL AND UNCHANGEABLE.

Mark your position, gentlemen, in the first place. Your Aryan Religion of the Veda (Vaidikamatam), which provides spiritual food and training for all kinds of human nature and grades of intellect, is of universal application, and obtaining for all times, past, present and future. It may be at least said that it is as old as Humanity itself, and your civilisation, which is based on that Religion, is not one of yesterday. If you have any faith in your scriptures, you find that neither your religion nor your civilisation is man-made. Neither of them therefore can be unmade by man, however presumptuous he may become. You must not forget that *no true history* (I may say by the way that Theosophical and quasi-theosophical guesses and the errors of the modern-day so-called historical researches by presumptuous novices make no history) refers, or can refer, to a period anterior to your civilisation, and that when your art, science and philosophy were in the height of their glory, never surpassed and never to be surpassed, the other so-called nations of the world, especially those that now boast of being most highly civilised, were only crowds of naked humanity roaming wild in beastful forests, sunburnt or icy according to situation. If you have your minds and eyes open, you must know, and can know, that the world-religions and civilisations, other than your own, are but later, partial, imperfect, man-made imitations of your own, imitations ever subject to change, whether for the better or for the worse according as man's whims will have it. You are not left so free to play with your Sanatana Divine Religion and its inseparable Dharmic civilisation as you will. You can effect no change in it. If you do attempt like that, you will yourselves be out of it. Your Vaidika-Sastraic-Religion is meant to guide you aright exercising strictest jurisdiction over you. You cannot pretend to shape

it as it may suit you, or in any manner meddle with it. You are no doubt quite free to go out of it for all appearance and take the inevitable evil consequence. Many have so gone out, and many more are ready-prepared to go out also. A part of every true Hindu's life-object now should be in particular to often approach this latter set of people, whether they like it or not, it matters little, and to remind them constantly of the heavy loss and deplorable fall which will be their lot if, by continued ignorance and perversion, they fail to profit by the real Hindu mode of training and life.

Position of Hindu Religion and Civilisation.

I do not propose to deal, in any measure, with our Grand Religion now, not even with its fundamentals. Standing, as I do, before a large educated Hindu audience presumably at least somewhat acquainted with the broad details of our Great Aryan Faith, I shall rest content with inviting your attention to only such of those main points as have a direct bearing on what I have intended to place before you this day. Your Sanatana Religion, being alone the universal and eternal one, is naturally the only world-religion which reveals the true object of life and death. [What this true object is will be dealt with in some detail, as a separate subject, on a future occasion, as I have not been able to compress that also in this paper already too long, I fear]. The other extant religions are of recent human origin, as their very names show, intended for the crude, homogeneous sort of preliminary training of baby-souls of the rising nationalities of the modern world (modern in the Hindu sense of the term). The relative position of these later man-made religions in reference to our Great Eternal Divine Religion, with all its well graded Dharmic provisions for the training of all classes of men from the lowest to the highest, is more or less analogous to the position of the unclassed pial schools for infants, managed by private agencies, in reference to a Government First Grade College with all its well-classed Elementary, Middle and High School and College departments and branches. The modern infant religions have in fact no word to say as to why man is born, or by way of explanation of the manifold varieties of life and experience both in and outside humanity. They have yet to know the universal and eternal operation of your much familiar Laws of Karma and Reincarnation. A few people even among us, not properly trained in our higher Vaidika or Sastra-marga, are slow to recognise the very existence of such immutable Laws, and sometimes even shrug at their very mention. Their fall has been so great. While so in India and among ourselves, what can we expect to see outside India? When the true object of life and meaning of death are absolutely unknown there, even to those who are placed in positions to make Laws and Rules to guide their nations, it is only natural that no true code of morality and no sure and correct system of Municipal or other Law can possibly be brought into existence there. This is the reason why, notwithstanding the much-boasted advancement in material sciences, the Non-Hindu nations of the world are seen committing horrible blunders, and their man-made Codes and Laws, being often found mistaken or powerless, are made subject to unending transformations as fleeting circumstances may then and there suggest, without there being any idea whatsoever of a final goal or supreme end. Not knowing what man has come to the world for, that is to say, not knowing the true purpose of man's life on earth, their attempts, however sincere and bonafide, to regulate his life, as if to make it purposeful, are altogether meaningless, and their legislative and social measures, intended indeed to better man's life, are but blind gropings in the dark. It is bare truth and no flattery, when I say that it is left to you Hindus, and particularly to you Brahmanas, the rightful repositories of all Vedic Knowledge, the descendants of the mighty Brahma-Rishis of old (true Seers or பார்ப்பார்கள்) to hold on high the brilliant torch of Vedic enlightenment for the true spiritual uplifting, real soul-saving advancement, of all humanity. You must realise the loftiness of your position of spiritual trust, and not degrade yourselves to the mere position of animal humanity, and you must also not forget that with spiritual advancement all other kinds of progress actually necessary for the well-being of man are also incidentally secured.

(To be continued.)

Two Hindu Plays.

(By P. R. Krishnaswami, M.A.)

(continued)

From Nandanar to "Padukapattabhishekam" is a long transition. The manner in which the latter play has held sway on the Indian stage for many centuries may seem a marvellous fact. And yet the characters who figure in the coronation of the sandals of the great Sri Rama have an eternal significance. From a literary point of view the story of the coronation possesses surpassing virtues. The whole is a tragedy but the tragic hero is made of stuff which renders him superior to any tragic situation in the world. Infinite goodness, infinite patience and forgiveness are in the composition of the ideal man in Rama. Rama the apple of the people's eye in Ayodhya is to be crowned and universal rejoicing attends the prospect of the event. But there is a villain in the situation, in the hunch backed gentlewoman of Queen Kaikeyi's service. The good Kaikeyi is seduced by her to ask two villainous boons of her royal husband. Manthara, the woman in Kaikeyi's service is indeed not an unfamiliar type of the villain in literature. She might have said with Richard III:

I, that am curtailed of this fair proportion,
Cheated of feature by dissembling nature,
Deform'd, unfinished, sent before my time
Into this breathing world, scarce half made up,
And that so lamely and unfashionable
That dogs bark at me as I halt by them,—
Why I, in this weak piping time of peace,
Have no delight to pass away the time.

Old Dasaratha is tricked into granting two boons to Kaikeyi, which he had vowed to give long ago. The King struggles hard before he can compose himself to fulfil his promises to his irate queen. The prospect of separation from the beloved Rama is for him too great a shock to bear and he collapses.

When the news of the cancellation of Rama's coronation is known, all Ayodhya is indignant. Within the palace itself the excitement is most intense. The hatred towards Kaikeyi and her maid, borne by every one, is so great that the princes seem near committing sacrilege. Lakshmana rebels at his father's dotage and Satrughna would even slay Kaikeyi. But the influence of Rama, his mere presence, is peace-giving, and all passions are quelled. Even the mobs in the streets of Ayodhya who are all armed to avenge on Kaikeyi and her counsellor for having kept away from the throne their beloved Prince, are quieted by one look at Rama.

Great as Rama is, Lakshmana, the devoted younger brother, and Bharata the example of supreme selflessness are eternally unforgettable characters. There is probably no nobler example of tragic irony than when Bharata is pained at his mother's too solicitous ambition for himself. His grief at Rama's departure from Ayodhya is no less than that of any other. And at last this self-less, immortal, prince celebrates the coronation of Sri Rama's sandals, sandals that had adorned the lotus feet of the Divine Avatar.

In staging the story of any of the *Avatars* the feeling may come to the spectator that a sacrilege is being committed. Something of the Miltonic impudence in picturing the Omnipotent may seem to lurk in it offensively. But this feeling is only the result of our imagination. The very purpose of an *avatar* is to perform the Divine Mission while yet being a man among men. Another peculiarity of the Hindu conception of God is in the absence of a yawning gulf between the latent possibility of Man and Divinity.

An incident in the story of the Paduka-Pattabhishekam which probably did not receive adequate emphasis in the staging by the Party was the share borne by Sita, the ideal wife. She must accompany her lord even if he ventured to the ends of the earth, through the dreadfullest regions on earth, When Sri Rama suggested for a moment that his spouse may spare herself the hardships of the forest and rest in peace and comfort at home, Sita is well-nigh quickened into anger. Did Rama lack the manhood in himself to think of not venturing to take his wife under his protection and in his close company? Such was the indignant question flung by Sita at her husband. The situation is worth pausing on a little, for it starts the entire action of the Ramayana epic. Without Sita in the forest, the epic would be "Hamlet" without Prince Hamlet. The story of Sita the changeling given up by Mother Earth at the point of the ploughshare, is the grandest complement to that of

Rama. When the bark-garments were offered to this lovely lady of tender limbs Dasaratha could not contain himself. He flung them away.

Such are some of the ideas of eternal significance which are so abundant in the "Ramayana." People are accustomed in India to talk mistily of "national education." But here we can feel certain of just one aspect of it. It is the necessity to make an acquaintance with the noblest Hindu epics and legendery lore part of common learning in the country. As long as the cultivation of the study of classical literatures is recognised to be part of a liberal education, every boy and girl in India who aspires to it should try to acquire a thorough intimacy with the epic and legendary lore of the Hindus, and here let us single out the Ramayana.

Reviews of Books.

Men of the Moment.

Messrs. G. A. Natesan & Co., Madras, have added to their "Biographies of Eminent Indians Series" three new up-to-date sketches: (1) Bal Gangadhar Tilak, (2) Dr. Sir S. Subrahmania Iyer and (3) J. N. Tata, the great Captain of Industry. These interesting sketches give detailed accounts of their life and services to the country in their respective ways and contain striking passages carefully selected from their writings and speeches. Messrs. Natesan & Co., have also brought out new and revised editions of their well-known sketches of Mr. M. K. Gandhi and Lala Lajpat Rai in which the narrative of their life and career is brought thoroughly up-to-date. Each sketch has a fine frontispiece and is priced annas Four only.

'Home Ruler' Pamphlet No. 1. What a Home Ruler ought to know by P. T. Chandra. Price As. 2. 'Home Ruler' Office, Karachi.

This is a pamphlet of 32 pages containing a statistical survey of the position which India occupies among the nations of the world. The first portion is devoted to the economic condition of India wherein statistical tables are given comparing India with the other countries of the world as regards, income and wealth, revenue, salt consumption, savings bank deposits, agriculture, commerce and industry. The second portion deals with literacy and sanitation and the third concerns itself with salaries and appointments. Altogether the booklet containing a variety of figures is very helpful to prove the comparative poverty of India.

Srimad Bhagavatam. Eleventh Skandha. A true literal translation with notes by R. Narasinga Row B.A., B.L. Price Re. 1.

All attempts at popularising the story of Sri Krishna, the greatest of all incarnations are quite welcome in these days when he is most misunderstood. As all our readers are aware the tenth and the eleventh skandhams, of Sri Bagavatham is full of Sri Krishna's life and doings as narrated by Sri Suka. The translator has made it accessible even to those who do not know Sanskrit and since he closely follows the original, translating it sloka by sloka, we are sure the readers will find it very helpful even in following the original and in grasping the true purport of the Lord's avatar. The printing is not all that could be desired and the devil is prominent in a work treating of Him who rooted out all devils. We dare say that this will be rectified in the next edition.

Speeches of Bal Gangadhar Tilak, delivered during 1889—1918 with a foreword by the Hon. G. S. Khaparde, R. Thirumalai & Co., Madras. Price Rs. 1/4.

This book is divided into two sections, section A containing his Congress speeches and section B, his other miscellaneous speeches. We need not write much to commend this book to our readers for the very name of Mr. Bal Gangadhar Tilak who is one of the greatest and noblest figures in the present epoch of the life of the Indian people, is sure to attract a large circle of readers. We can say this much that it is absolutely essential for every true Indian to acquaint himself with the views and arguments of such a sturdy patriot as Mr. B. G. Tilak on the burning questions of the day concerning the welfare of India. His writings and speeches are too voluminous to be gathered in one volume but still in the words of the Hon. G. S. Khaparde "the present attempt though of necessity imperfect will interest the reader and inspire him to demand the larger work which awaits patient labour and skilful treatment."

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.